

A
PETITION
TO THE HIGH
COURT OF
PARLIAMENT,

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In the behalfe of auncient
and authentique Authors,

For the vniversall and perpetuall good
of euey man and his posteritie:

Presented
by
JOSEPH. WEBBER, Dr.in Ph.



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A PETITION TO THE HIGH COVRT OF PARLIAMENT,

In the behalfe of auncient
and authentique Authors,
*For the universall and perpetuall good of euery man
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A *Liud est Grammaticè, aliud Latine loqui*, is a distinction of a thousand five hundred and fortie yeares standing; the Author is *Quintilian*; and his sense is thus:

There are two sorts of Latine, whereof one is *Grammar-Latine*, and the other *Latine-Latine*.

By *Latine-Latine* I meane such as the best approved Authors wrote, and left vs in their bookes and monuments of vse and custome.

By *Grammar-Latine* I vnderstand that Latine that we now make by Grammar rules: the first intention of which rules, and their collection out of that custome, and those Authors, was, to make vs write and speake such Latine as that Custome and those Authors did; which was, *Latine-Latine*: but it succeeded not.

Wherefore *my Petition* is to this high Court of Parliament, (not that Grammar should be questio-

ned, in y it is our old acquaintance, and hath a long time been a ledger here amongst vs, on the behalfe of these Authors; but, considering it is not able to giue vs Authors Latine) *that these Authors, whom we seeme to haue so much respected in our Schooles and Universities, coming themselves as it were in person, and offering to dwell amongst vs, may to their deserved honour and our desired benefit, be now receiued, priuiledged and admitted to tell their owne tales, and teach vs their owne Latine.*

This admittance of theirs, haue I these eighteen yeares contriued, and these fiue last yeares seriously solicited, and cannot as yet find any way to compassse it, without manifest danger of ruining my self and mine assistants, vnlesse by fauour of this high and honorable Court *I may be allowed father of mine owne children, and Author of mine owne works and inuentions: that is, that no man else may print them or import them nor any man teach Languages by that method that I propose, but such as I thinke fitting; and that these priuiledges may continue for the space of 21 yeares after the publication of euery booke of this nature that shall be published within the terme of yeares before specified; with prohibition that no man shall hereafter, during that time, attempt the same way in any other Author or Language, without my speciall allowance.*

Herein I haue not onely had the gracious eare of his Maiestie, but Prince-like encouragement of his Highnesse, the assent of many of the Nobility, and the fauourable desires and wishes of some of the greatest Scholars of this kingdome; but especially of such whose ends and priuate respects led them

them not to a preiudicate opinion concerning it.

But whilst this hopefull beginning engaged me with full sayle to prosecute my first intention, I found in the very maine of my businesse some secret *Remora*, suddenly to stop my helpless ship, although the winds of my devotion thereunto blew very strongly.

Whereupon, not knowing who did hurt me, or what might helpe mee, I began to listen partly to mine owne surmises, partly to what my friends suspected, and partly to the mutterings of such as were incredulous: for all these brought sundry objections and demands; to which I made these following answers; most humbly submitting both my selfe and them vnto the censure and definitiue sentence of your Honorable Wisedomes, whether I shall stop here and sinke, for attempting to bring a benefit to your posteritie, or set forward to effect what I pretended.

The first *objection* was, that it might be thought a great presumption and arrogancie in me, to attribute so much vnto my selfe, as to set vpon a new-found thing, that for so many ages and amongst so infinite a number of learned men, was never hitherto reflected on; and therefore much to be suspected and demurr'd vpon.

This objection I answered in mine *Appeale to Truth, in the Controwersie betweene Art and Vse*, published (*Anno 1622.* and extant at the brazen Serpent in Pauls Church-yard) to shew the opinions of the grauest Authors to this purpose: and first, what Grammarians thought one of another; then, what

others thought of Grammarians and their Art; and lastly, what way they approued of, to come to puritie of language.

This approued way go I, which in the generalitie is theirs, and none of mine; nor is it new, in that it hath beene euer since speaking was, which was long before Grammar, and is where no Grammar euer came, and therefore may and will subsist without her. From whence it may be gathered, that I am so far from being presumptuous or arrogant in putting on so publick and so great a benefit, that I might rather haue been held negligent or envious in concealing it; especially being a professor of letters, and as it were one of the Parliament in the Common wealth of learning.

The second obiection was, that though the generall way by custome and authoritie might be intimated by these Authors, yet I could not excuse my selfe of presumption in the course I tooke vnto it in particular.

Whereunto I answered, y any man might take the ground-work of this particular way frō *Cicero*, who was the first that taught mee to divide the man, or body of speech into the parts thereof & knittings. I meane not those eight sorts of parts, whereof 4 are declined, 4 vndeclined, after the vulgar Grammar; but after *Cicero's* Grammar, into one sort of parts, that is, into clauses, which are vndeclined. Now if *Cicero's* Grammar, that consists of one part of speech, and that vndeclined, were not much easier than that of eight parts, and 4 declined; and should not thereby rid vs of much labour, and to better

better purpose, I should not be so ready to embrace it. But, as for that which is built vpon this groundworke, for the peculiar vse of euery man, and the bringing of that into act, which these graue men haue giuen vs hitherto but to contemplate: that (without presumption) I call mine; as the pipe of lead calls the water which it conueyes to many cisternes; alwayes acknowledging the waters of all true vnderstanding to proceed onely from the eternall fountaine of all wisdom my Creator.

But seeming still to doubt of the possibilitie thereof, they would often aske me: Are you sure you know what you promise? Is it possible to learne Latine without a Grammar? 3.

Hereupon I shewed them *Quintilians* fore-alleged distinction; and then, I replied thus: It is not possible to learne Grammar-Latin without Grammar; but it is possible to learne Latin-Latin (that is, the Latine that was in vse amongst the ancient Latines) without Grammar. And moreouer, I told them, that I thought, the way to write and speake this last Latine, was the true way *rectè scribendi atque loquendi*; else *Cicero* and his equals wrote not rightly. And I inferred, that if this be true, we must either pull out *rectè*, or put in *Grammaticè*, or vulgar Grammar would haue but an imperfect definition. For *rectè scribendi atque loquendi ars*, must run along with the custome and vse of speaking that was obserued by those ancient Authors: which, I must confesse, the vulgar Grammar aimeth at, or else it should want all colour and authoritie: but

Quin-

Quintilian, & that that's more then ten *Quintilians*, the very practise tells vs, it hitteth not the marke of writing rightly. God is my record, I speake not this to depriue Grammar of her scholars, (for she hath her own worth, and according vnto it should be respected) but *my humble Petition is, that the old authentick Authors and chiefe Lords of Language, our best and syncerest friends, may not be thrust out of their owne patrimonie, by those whose chiefe grace it is to be thought their followers.*

4 They replied: Suppose that we will grant you, that *Authors-Latine* is better then *Grammar-Latine*, what proofes bring you that it is possible for you to help vs to a way to learne this better Latin; that we may be assured that you can be as good as your promise?

Whereunto I againe made answer: If I lay my grounds in that wherein all the Languages of the world agree, and out of which no Languages haue perfect correspondence, and vpon these grounds and foundations can erect a solid and compleate edifice, doubtlesse it will be possible for me to help you to that way, whereby I may performe what I haue promised. And proceeding yet further, I told them, that the grounds of speech are laid in things, in the meanings of which things all tongues meet. Therefore as they are all the meanings of things, so they are all the meanings of one another. But if we will search vnto the depth for the rootes and elements of all these meanings, we shall finde that farthest off they consist all in a point; a little nearer in a point, and in a right & crooked line; yet nearer in

in literall characters produced of these point and lines; and nearer yet, in syllables produced of these letters: and yet somewhat nearer, in words produced of these syllables. And vpon this ground of words, all ordinary wayes insist.

But they are not yet come to that which they pretend; for no two languages in the world doe perpetually and infallibly meete in words: wherefore we must go yet a step further, till we come at *our foundation, which is layd in sense or meaning*; which consisteth not alwayes of simple words, but now of simple, now composed. For, as letters that are knit together, make one character of this or that word: so words knit together, make one character of this or that sense. These characters of sense are *the nearest elements of speech*, vnderstandingly acknowledged by *Cicero* vnder the names of ioynts and members; and are delivered vnto vs in their natie formes and substances by Custome and Authoritie. But Art amazed at the not well apprehended, or ill distinguished magnitude of this substance, matter or body of speech, presuming of her owne abilitie of bringing vs a nearer way to Languages, hath taken both matter and formes thereof, & torne them all in peeces: of the formes she hath made a Grammar; of the matter a Dictionarie: and hath dispersed them amongst all nations for their seuerall vses in forreine languages. And now, euery nation desirous of a forrein tongue, runs presently to Art to borrow these peeces, and thinkes by her instruction to compose a perfect and well shaped body of speech in some desired forreine language.

But they are deceiued: for first, though Art know what similar parts (as wee terme them) as, what nerves, films, flesh, bones, &c. euery instrumentall member consisteth of; yet, she being vniuersall for all nations, and all nations naturally varying the situation and position of these peeces or particles of members, according to their owne native Idiom; they must (as not taught by Art any other variation) lay all these peeces of forreine speech, according to the situation of these peeces in their owne language. Whereupon, not to runne into *France* or *Italy* for an example, a Welch-man, not yet well grounded in our tongue, (speaking *welsh-English*) bids vs here in England, giue him bread white, and meate fat, after the native position of these peeces of speech in his language, and is laught at for his labour. In like maner an English man in Wales speakes *English-welch*, and bids giue him *gwin barra* and *brase kige*, that is, white bread and fat meate, after his position of these peeces, and is as much laught at there, as they here, and as worthily. And this is not onely found in the English and Welch, but in all other languages, to be most ridiculous: and yet no Grammar prouideth for this mischief, nor indeed can it prouide, vnlesse euery nation should make so many seuerall Grammars of one and the same tongue, as there are seuerall sorts of nations to communicate with it: which were a very great and a voluminous inconvenience.

Againe, in such members, wherein two seuerall tongues may place these peeces of speech alike, so that euery peece of the one be answerable to euery

uery peece of the other, both in place and signification: the whole member put together in the one and the other tongue, shall be good & perfect sense in the one, and no way vnderstood in the other language. For though the words thereof be all, by both tongues acknowledged; yet being put together, the one of these nations receiues, the other disclaimes the member: which is manifest between the English and the Italian. For, though *un* be an; *cavallo*, horse; *di*, of; *buon*, good; *metallo*, metall: and [*An horse of good metall*] put together be good English; yet the Italian vnderstands not *un cavallo di buon metallo* to be Italian, but disclaimes it. Neither doth any Grammar remedy this particular, nor indeede can remedy it, vnlesse it draw all the proprieties of euery language of the world, and apply them to it selfe in and for euery different language; which would proue a greater inconvenience then the former. If therefore we would not (with Art) fall vpon these deformities of mispeccing and mismembring languages, we must rely wholly vpon Authoritie, from whence, euen Art her selfe was drawne, though insufficient; and to which, when Art can say no more, she oft refers vs. Now if this Authoritie be so reduced by Analysis to practise, that we neither teare in peeces, or breake the members of speech, nor hurt the ioynts or wheelles on which it runneth; and then be made vp a new composition or method of writing after mine intention; it shall not onely demonstrate the possibilitie of a way to learne this better Latin, (and thereby assure you that I can be as good as my promise)

but it shall also (as I haue said in mine *Appeale*) giue any man a reall power of writing rightly the first day he sets vpon it. But, vnderstand me, this power is in my books, and not in his braines that writeth, till he by dayly practise haue reduced this power of my books to an habit in himselfe. And no doubt but an habit may this way in halfe the time be gotten, that is spent in Grammar. And then, our habit is made in Latine-Latine, the other in Grammar-Latine; the differences whereof haue formerly been debated. Neither shall wee in this *Latine-Latine* stand in need of rules of constructiō (which Grammars for the most part giue) or position and proprietic (which they giue not;) for these fall all in sense and meaning, wherein all the members and clauses of all Languages haue their meetings.

5 But they continue to obiekt, that Authoritie cannot afford members for all senses.

To this I answer, that senses, clauses or members, consist as well in forme as in matter. In forme, they are all in Authoritie; otherwise Art had not found them, being onely produced from Authoritie; and therefore they occurre in my method out of Authors. In matter they are also the most part there, excepting some few names of things that fell not within the discourses of mine Authors; or haue since their times been invented; and these shall be afforded by supplement, which is also drawne out of authoritie. And therefore *I craue leaue to print these Authors with this supplement*, which some haue thought that I had neuer dreamed of, but vpon their obiections made within these twelue months: whereas

whereas I haue good testimonie of the thing begun and almost halfe done aboue these six yeares. Moreouer, euery sense may in one and the same tongue be many wayes altered in the words or clauses, and yet produce alwayes the selfe same meaning. Now, as euery tongue hath this varietie; so any, or euery one of these varieties is not onely a due expresseion of that sense in one and the same tongue, but also of all and euery particular variation of that sense in euery other language. Otherwise the Poet should not be able to expresse himselfe Poetically both in other numbers and other frames & formes of speech than are vsuall amongst Orators: nor could Orators giue vs their meanings now in an humble, now in a loftie, now in a middle, or other kindes or styles of writing. And yet euery one of these can produce, after his owne maner, euery thing that may be spoken; witnesse the Poets

Quicquid conabor dicere versus erit.

And considering that all these wayes of expresseion fall within the limits of mine instrument, either by authoritie or supplement, I cannot so much as dreame of an impossibilitie of producing any thing that may be spoken.

Hereupon they further demaund, Where are these Authors reduced to your method? and where that supplement? vnlesse you produce them (say they) you will neither be beleecued, nor get your licence.

This were but hard measure (said I) considering so many presidents to the contrary. There was a Patent, and an Act of Parliament passed before

the bringing of the New-riuer water from *Ware* to *London*; and the like for cutting the passage of a riuer from *Tame* to *Oxford*. Now, if men that pretended good but to some parts of priuate Cities, be thus fauoured; it is not likely that I (that pleade for euery mans posteritie, yea his, what ere he be, that's most against me; as also in the behalfe of many nations and whole kingdomes, and for those Authors that they so much desire and reuerence) should be driuen to hazard both time, labour, and expences, without some kind of assurance as well from his Maiestie as the Parliament, that I shall not ruine both my selfe and others which haue herein ayded me. Epecially considering how apt men are now adayes to snatch the bread out of other mens mouthes, and to sell their labours to their owne profits, and grow fat vpon them, while those that sweat and groned to produce them, perish with famine. Which oftenest happens to poore students, who are contented to be giuen to vnderstand, that it is enough for them to haue the honour of their books, in lieu of their labour, time and charges: and in the meane season are laught at, as foolish Logicians that will lose the substance for so poore an accident. But admit yet farther, that after priuiledge granted, I should not be able to performe what I intended; there's no mans reputation, no mans time, labour and expences lies at stake but mine. So that if I performe, it was well granted; in that euery man shall reape the benefit: if I perform not, yet was it well granted; in that it turnes to my iust punishment: and therefore in my opinion I should

should not be vrged to a greater inconvenience, (as to bestow yet other foure or five hundred pounds) to produce that, which when it is produced, giues me no more assurance of a priuiledge, then at this present.

Then was it obiected, that his Maiestie had alreadie confirmed a Patent granted for the Grammar, and would admit of no other course of teaching.

Whereupon I demanded, what hinderance the Goldsmiths priuiledge was to the Brasiers. I desire not the suppression or hinderance of Grammar, but the puritie of Latine. Againe, this Grammar was priuiledged to forbid all other Grammars: but I seeke not to introduce another Grammar, except we shall very improperly call it *Cicero's Grammar*. My desire is only, that such as are weary, and would not, or can no longer go by Grammar, or are not desirous of Grammar-Latine, might be admitted to an easie and profitable vse of Authors, and to these Authors own way of teaching their own language without Grammar; as being two sundry courses, to two diuers ends. For Authors cannot bring a man to Grammar-Latine, nor Grammars vnto Authors Latine, as is proued. Nay further, I find the Preface it selfe to this priuiledged Grammar, to be more fauourable on my behalfe then this opinion: for it sayes plainly, that *it is not amisse, if one seeing by triall an easier and readier way than the common sort of teachers do, would say what he hath proued, and for the commodity allowed; that other not knowing the same, might by experience proue the like, and then*

then by prooffe reasonably iudge the like: not excluding [by this priuiledged Grammar] the better way when it is found ~~out~~, but in the meane season forbidding the worse. Now, I hauing by triall proued this way by Authors, to be another, and an easier and readier way than that of Grammar, and allowing thereof for the infinite commoditie that I finde therein, humbly intreate that I may be priuiledged to produce my bookes, that may make others proue and iudge as I doe; according to the intent of the forealleged Preface.

8

What prooffe, say they, or demonstration, can you bring vs of this way of yours?

I answered, a two-fold prooffe: one, of a power that these bookes bring to any man, the first day to write rightly by them: And another, of this power, reduced by ~~an~~ exercise to an habit of writing rightly without them. Of the first kind (in that this method holdeth in all Languages as well as in Latine) take this Italian Letter, translated by a Gentlewoman that knowes not two words of that language, and that, the first day that she applied herself vnto it.

Fratello mio carissimo.

Quantūque mi paia di poter esser piu che certo, che tutti gli uffici li quali ho fatto per te, ti sono stati gratissimi: & che questa fu la cagione, che tu mi hai renduto piu che non hauevi riceuuto: nondimeno. perche veggo nelle tue lettere, che tu hai qualch'ombra di me, son constretto a giustificar mi con te: Perioche, il primo di Gennaio, ho voluto intieramente farti palese l'animo mio, & di ogni cosa ti darei conto particolare, ma che

che il consiglio non mi pareva punto necessario, potendosi torcere quello, che con sincera mente è stato scritto, a sentimento contrario. Laonde, se tu mi ami all'usato, basta quello ch'io scrissi. Io non posso esser più vostro che mi sia. Et mi vi raccomando. Di Londra a li 10. de Decembre. 1620.

Di V. S.

Fratello aff^{no}

N.

Of the same kinde is this other in Latine, translated out of English, through power giuen in my bookes, to a capable yong man, that had been six yeares at a Grammar Schoole, and had discontinued eighteen moneths.

Non qui parum habet, sed qui plus cupit, pauper est. Ad hoc enim multis illi rebus opus est; ad illud, tantum animo sano, & erecto, despiciente fortunam. Sed, quem mihi dabis, cui quantulumcunque superest, sat est? Si volueris attendere; ad manum est quod sat est: sed, nisi sapienti sua non placent. Adhuc, concipere animo non potes, quam sit se contentus, qui futilibus sic utitur, quemadmodum argento: sed, cum puerilem animum deposueris, & te in viros Philosophia transcripserit, intelligas sapientem se ipso esse contentum, & hominem tam bene culmo quam auro regi. Sed ut epistola finem imponam; mihi crede, Non est beatus, esse se qui non putat. Hac, & huiusmodi versanda in animo sunt, ut tibi contingat vera libertas, & ut possis a quo animo vitam relinquere. Vale.

But, because I was desirous to see how well hee could translate it of himselfe, without the power giuen him by these bookes, I made him first make it in his owne Latine, which (with some help of such

as had done it before him) was as followeth:

Iste non est pauper qui parum habet, sed qui plus appetit. Nam huic multa defunt; illi, animo solum integro, & erecto, fortunâ dispicientiâ. Sed, quisnam, qui contentus est rebus suis: Si enim in mentem tuam benè introspectas, satis adest; sed nulli preter sapientes placati aut contenti sunt eo quod habent. Adhuc enim in animo non sorbeas, quàm contentus est semitipso qui vasibus fictilibus utitur vice toreumatis; Sed cum animum puerilem deponas, & Philosophia in numeros hominum te referat, inuenies quod hominem est æque culmene tectum quam aurum. Sed ut literam concludam (crede mihi) hominem istum non esse beatum quem seipsum ita esse non cogitat. Hec & similia sepe sunt ad cogitanda ut veram libertatem paras & vitam tuam libenter linqueres.

In verse also, these are of that first kind, made by men of great iudgement, who were desirous to make some prooffe thereof.

Ignarus facti cecini sine lumine carmen.

And this Distichon, made vpon this following English: *Without sense or reason a thing promised cannot be beleueed.*

*Promissis adhibere fidem sine lumine sensus,
Aut mentis, leuitas creditur ingenij.*

By the second way, that is, by the power of those bookes, reduced by a moneths practise to the beginning of an habit, these exercises were made without those bookes.

In the Latin of Seneca.

Si aliquem amicum existimas (mi Philippe) qui nusquam

quam est, quia ubique est; vehementer erras. Nam, agri animi ista iactatio est. Nihil æquè sanitatem impedit, quam remediorum crebra mutatio. Nec coalescit veræ amicitiae planta, quæ sæpè transfertur. Itaque, diu cogita, an tibi in amicitiam aliquis recipiendus sit. Ante amicitiam iudicandum. Sed, cum placuerit fieri, cum amico omnes curas omnes cogitationes tuas misce. Nam, multi fallere docuerunt, dum timent falli. Vale.

In Cæsars Latin.

Vbi per exploratores Henricus certior factus est, Gal-
lis esse in animo, eum rapinis populationibusq; prohibere;
non expectandum sibi statuit. Qua de causa, maturat ab
agro Bononiensium proficisci. Et quam maximis itine-
ribus potest in Normandiam ulteriorem contendit, &
ad Rothomagum pervenit. Pontem iubet rescindi: A Se-
quana, ad montem Sanctæ Katharinæ, millia passuum
novem, murum, in altitudinem pedum sexdecim, fossam-
que perducit. Galli iam per fines Picardorum suas co-
pias traduxerant, & in Normannorum fines pervene-
rant. Henricus negat se posse iter ulli per Normandiam
dare. Et, si vim facere conentur, prohibiturum ostendit.
Postero die, castra ex eo loco movent, &c.

In Cicero's Epistolatorie Latin.

Amantissime amice,

Nostris rationibus maximè conducere videtur, plu-
rimos nostros amicos inveniri: quoniam videtur in suf-
fragiis multum posse adversarius noster. Avunculus tuus
observat Cancellarium maximè: sed, fuit & mihi &
Eduardo fratri magno usui. Cum à Iudicijs forum re-
frixerit, scribam ad te: vides enim, quod adhuc con-
iectura provideri possit, in quo cursu sumus. Multum
te amamus. Sed, abs te peto ut mihi hoc ignoscas. Vale.

The like may be done in the Latine of other ancient or moderne Authors, as of *Livie*, *Plinie*, *Tacitus*, or of *Lipsius*, or any other whatsoever: and that not onely (as is said) in Latine, but in every other language also.

9 But we vnderstand, say they, that in this way of yours by Authors, you would haue these clauses, which you speake of, to be rendred whole: which cannot sinke into our heads to be good, by reason that you know not, by this means, what the words do signifie: and therefore it were much better that every clause should be construed word for word. And besides, to take whole clauses out of Authors, were to steale.

Whereunto I answered: First, you may by triall find, that this construing word for word, is altogether impossible in any language: Next, you may see the inconvenience thereof by the French-mans English: for while he followes the correspondence of words, he forgets their placing; and therefore saith, *I you pray Sir*, placing our English as his *Je vous prie Monsieur* is placed, which is absurd and barbarous; and proceedeth onely from his construing word for word; every man applying the words of a forreine language according as they are ranged in his owne. Wherefore I had rather a scholar should remember the naturall and receiued position of a clause by keeping the words alwayes all together, than vnderstand the particular correspondence of the words, and thereby lose their proper places. For discretion, and comparison of clause with clause, will at length bring the vnderstanding of

of the words, whether we will or no; but nothing will bring the true position of these words againe, by reason that our owne tongue doth therein still misguide vs, and makes vs alwayes to be distinguished for strangers, euen in our very writing. And the mainest reason thereof is this, that clauses are almost of the same condition that words are. For, as out of words of 2. 3. 4. or 5. letters, there may be 2. 6. 24. or 120. various reuolutions, and yet but one of those variations shall be allotted to signifie this or that one thing in particular: So is it in clauses of 2. 3. 4. or 5. words, whose variations may be as many as was before said of the letters; yet vse hath commonly made choice but of one of those reuolutions of words to stand for this or that sense: which if you precisely take not, without adding, diminishing or transposing; you either alter the sense, maner of style, or dialect; or else you speake a kind of non sense. And that clause or sense, that vse hath taken hold of in one language, shall not many times haue the selfe same number of words in another; and therefore you must faile of your verball translation: and in those that haue the selfe same number, you seldome finde the words that signifie and expresse each other, to haue in both tongues the same position. Wherfore, if you take not the whole clause together in the one and the other tongue, you must at some time speake barbarously of necessity. Now if this be that, which you call theft or stealing, there are none of vs that fall not houely within the compasse of this kind of theevery. For, if you marke it wel, all speech runnes in this maner,

and euery man speakes each others clauses. True it is, that one and the same clause or sense, may (as I haue said) be diuers wayes deliuered; but then you keep not the same words or number of them, but vary *per Synonymiam, Enallagen, Antonomastiam, Periphrasin, Metaphoram*, and other such like variations; which all must also keepe their receiued clauses, or else we shall do wrong to languages.

Other demaunds and obiections lesse materiall, as not touching the thing it selfe, but some particular and by-respects, would cloy your eares with more then becomes a modest brevitie: wherefore leauing them, till some farther occasion offered; and most humbly intreating you to cast a fauourable eye on this Petition. I in all obedience dedicate my selfe, my labour, and the rest of my life, in the full extent of my whole talent, to the eternall glorie of my God, to the loyall service I owe vnto my Soueraigne and his Succession, and to the future good of you and your posteritie.

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